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presenting the principle of, the reason for, and the leading schemes of an integration of studies.

The book shows wide reading and clear and deep thinking. The pains taken with the subject, and the mastery of it, are shown not only by the consistent and systematic treatment of it, which is the author's own, but also by the numerous and pertinent citations from the best authorities, and the just and acute criticism, that make up a large and valuable part of the discussion. Even under the difficulties inherent in the subject itself, and arising from the vastness of the field, although limited to the cognitive function of society, the work is extremely instructive and highly suggestive. It makes one hunger for more of the same sort, and it is to be hoped that the relation of the social mind and education will be further discussed from points of view that it was impossible to include in a work of this size.

P. B. REYNOLDS.

WEST VIRGINIA UNIVERSITY,  
Morgantown, W. Va.

**SELFHOOD AND SERVICE.** The Relation of Christian Personality to Wealth and Social Redemption. By DAVID BEATON. Chicago, New York, and Toronto: Fleming H. Revell Co., 1898. Pp. 220. \$1.

THE author's purpose is clearly to exalt at the same time the rights of individualism and the duty of social service. The purpose is carried out by the following line of thought, so far as one may roughly condense each fluent chapter into a single sentence:

Friends and foes of Christianity alike believe that it ought to redeem society, and that the outcome at present is very disappointing. Socialism is plausible, but Christianity is the exaltation of individualism. Christian individualism creates wealth. Individualistic wealth is essential to the production of great men. Society must be redeemed by rich personalities. Individualistic wealth serves the community by producing great educational institutions. Sinful conformity to the world "is crossing the invisible line which separates the Christian virtue of self-improvement from the vice of self-seeking." The philanthropic use of individual wealth in the spirit of Jesus and in the light of modern knowledge is the hope of the world. We have learned in our day that the distinction between sacred and secular is false, that society as well as the individual must be saved, and that wealth is a

good only when rightly used. Instead of extravagant luxury, "elegant simplicity" is the Christian ideal, especially for the sake of its effect on the rising generation, and because extravagance when so many are in need looks unsympathetic.

A vital need is that the children of well-to-do parents be educated to hold not wealth but service as the ideal of life. Not the work of proxies, but the personal service of rich, cultivated, strong men and women, after the spirit of social settlements, "is the link to bind rich and poor together in the redeemed order of society." Noble lines of personal service for sons of wealth are politics, education, and missions. Business itself is one of the chief lines of social service, and should be conducted for the sake of the welfare of the community, thus becoming a divine ministry. There are great advantages and blessings to the wealthy man himself, and to his family, in the philanthropic administration of his wealth while he lives. The bequeathing to children of a comfortable estate, especially one involving local attachments, is a clear duty, but the heaping up of great family fortunes is a curse to all concerned. The greatest need is that Christians of wealth become filled with an enthusiasm for bringing to pass a spiritual civilization.

In the last chapter the author clearly states the temper and intention of his work as follows: "The intelligent reader of these pages will readily perceive that no appeal has been made to passion and hardly any to mere sentiment. Our aim has been to present the sanity and sweet reasonableness of the doctrine that wealth is a trust, and that its wise and Christian administration demands the exercise of the noblest religious character and the rarest civic spirit."

*Selfhood and Service* is a book which well-to-do church members will accept with pleasure and profit—pleasure because it defends them in their personal possession and use of property, profit because it puts their own best sentiments into words and holds before them an imperious and world-renewing ideal. "The persons for whom these considerations are especially intended are, in most instances, careful, experienced, wise, perhaps even shrewd, men of business who have accumulated or retained wealth, and by virtue of this fact are not subjects upon whom the dreams of socialists or the ravings of fanatics are likely to produce much effect. But they are Christians, presumably open to consider the reasonable moral obligations which wealth entails, and susceptible to the spiritual ideals of life which lie at the basis of all really Christian society, and must inspire every method for the higher uses of wealth."

If the author had held a brief for the defense on Christian principles of the present social order, he could not have made a better special plea. Any social order, even that which exists at the present time, thoroughly administered on the principles which he inculcates, could not stand fatally in the way of the answer to the prayer, "Thy kingdom come on earth." The last half of the book especially is full of noble, millennial thoughts, which ought to be absorbed by every well-to-do Christian in the land.

The author assumes, without attempting to prove, that strong personalities could not be developed without unlimited private ownership of property. To many Christian thinkers this is by no means axiomatic. The author's aim is altogether practical, but even so it might have been wise rather than unwise, for the sake of the very audience which he seeks to reach, to estimate the possibility that private monopoly of natural resources may need to be modified further than it now is, even if not radically displaced, in the interests of society at large. However incomplete the author's discussion is in these directions, he distinctly sets forth the fact that Christian civilization is in the presence of a great crisis, and that the emergency cannot be met without radical measures on the part of Christian men of wealth.

LEMUEL CALL BARNES.

PITTSBURGH, PA.

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*Current Questions for Thinking Men.* By Robert Stuart MacArthur. (Philadelphia: American Baptist Publication Society, 1898; pp. 422; \$1.50.) *Gladstone, and Other Addresses.* By Kerr Boyce Tupper, D.D., LL.D. (*Ibid.*, 1898; pp. 266; \$1.) At least one-third of the themes here propounded and discussed by Dr. MacArthur contain suggestions of interest for men of all denominations. The remaining two-thirds are, for the most part, of especial interest to Baptists. All of them are admirable examples of the writer's ability to present with freshness and much oratorical power a statement of some of the questions of present-day life which demand recognition and answer. The same may be said of the seven addresses here brought together by Dr. Tupper. Aside from the two purely denominational, and the two others whose bare mention must suffice ("The Central Theme of the Christian Ministry" and "Immigration and Christianity"), the author writes enthusiastically and entertainingly of Gladstone, Knox, and Luther. Addressed to popular audiences, one does not expect an